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REPORT OF THE WORK OF THE UNIVERSITY PAS-
TORS AT THE UNIVERSITY OF NEBRASKA

The group of pastors at the University of Nebraska which a year ago numbered four has been supplemented during the year by the addition of two full-time men, Rev. J. W. Hilton for the Disciples and Rev. L. W. McMillen, rector of the newly established University Episcopal Church, located just off the campus. This is the first experiment in the way of a strictly University Church at our center, and we are all watching its initial success with a great deal of interest. Both our efficient Association Secretaries resigned at the close of last school year, Miss Claire McKinnon going to Japan under the Y. W. C. A. She was succeeded by Miss Erma Appleby, a young woman of fine training and large experience. She is supported in her work by an exceptionally strong Cabinet of girls, whose activities have been one of the most encouraging features of this year. The new Y. M. C. A. Secretary is Wm. L. Day, a 1921 graduate of the University of Nebraska and a prominent athlete. This organization was slow in getting its work under way in the fall but is now showing more vigor.

We have been operating again this year under the United Work plan, the committee of 200, adopted last year, more definitely worked out. We found the most serious defect in our working plan of last year to be a lack of the definite fixing of responsibility for specific pieces of work. This in turn came about through two different interpretations of the printed plan, which clearly made the pastors Chairmen of Departments of Work, such as Bible Study and Church Affiliation. When the actual promotion of the work of these departments was under

way, it became a question whether the pastors were administrative heads of committees or only advisory, and whether the final determination of policy did not fall back upon the Association Secretaries. The feeling of uncertainty on this matter led to a lack of aggressiveness which had a somewhat adverse effect upon the total achievement of the year.

We determined in the spring that if possible this defect should be remedied. During the week of Easter vacation we spent many hours of serious study and discussion. At one juncture it appeared that the united plan so far as work on the campus was concerned would go by the board, but better counsels prevailed, as we believe, and a definite plan was worked out. In the first place, the pastors and secretaries were made full voting members of the Committee of 200. Five departments of cooperative work were agreed upon, as follows: New Student, Bible Study, Church Relationships, Life Work, and Social Recreation. One pastor or secretary was designated Executive Head of each of these departments and it was understood that he was to be held responsible for the department's accomplishments during the year. He was, however, to be supported by one or two other members of the workers' group as adviser or advisers. The entire group of 200 were retained as heretofore as a promotion force for any or all of the departments, but about 40 of them were chosen to form a central Executive Council. This council was in turn resolved into committees of policy and plans for four of the five departments noted above, the fifth, the new student work being reserved as the task of our whole promotion force during the first two weeks of the school year. A member of faculty was also placed upon each of the four committees. The smaller committees meet as often as need be in order to prosecute the work committed to them. The Executive Council meets monthly to hear reports and to ratify policies. Our plan as thus perfected was submitted to the Boards of the two Associations and they laid no greater burdens upon us than that we should remember their time honored position upon the campus, the same which, I may add still quoting the Apostle, we were forward to do.

Our plan at Nebraska is as yet in no sense of corporate

organization, but merely an understanding, a loosely conceived voluntary arrangement between the religious forces doing work on the campus. This seems to have its advantages while such movements are in the experimental stage, and while the workers are all anxious to see developed some really satisfactory co-operative plan. But we see at least two rather serious disadvantages. Our committee of 200 is too large. It does not realize a sense of solidarity and of a common task. There seems not to be a sufficient number of activities that can with economy be promoted in a large way to sustain the unflagging interest of such a group and thus the organization weakens. At most there are only two or three occasions in the year when so large a group can be brought together in anything like an enthusiasm meeting, and even then other engagements are sure to keep a considerable number away. There is among us, therefore, a tendency to recommend a smaller total group, every member of which can be intensively interested through membership on a functioning committee. The other weakness is the one we have detected all along and have tried to remedy; viz., the need of what corresponds to an executive secretary, by whatever name he may be called. There are many loose ends in such a semi-official arrangement, which in themselves may be quite unimportant when compared with the big things we have in our program, but which if not gathered up and woven in, soon give a ragged look to the total product and what is worse a ragged feeling to those workers who may have a penchant for smoothness and precision. The various parts in the machinery must, as the phrase now is, "gear in," and a central executive democratically chosen is necessary. This may be our next step.

Our work has been more quiet, less spectacular this year than last when the plan was being inaugurated, but much solid activity is evident. In the boys' department we are still clearing off the debris of the disorganization of the war period, but are about due for a new structure that will be more of a credit to our institution. The financial aspect of our work this year is a difficult one, but even this may have its compensations, for some of our student leaders are now turning to prayer groups as a means to efficiency, rather than to money and machinery.

Either of these alone is not enough, but blended in proper proportions they make a splendid working combination. Our workers' group detected this secret early last year and ever since that time have been spending the larger part of their weekly conference meetings in prayer.

We did not attempt the united financial drive which last year was quite successful. The Bible Study Committee brought its promotion campaign to a close on October 28, all too late, with a dinner attended by 300, at the Chamber of Commerce, at which Dean Shailer Mathews of the University of Chicago was the principal speaker. This affair was not attended by nearly as many students as our large banquets of last year, but many of the leading church people of the city, attracted by the fame of the record-breaking dinner of last year as well as by the reputation of the visiting speaker, were present and learned more of our work. Dean Mathews also addressed a University Convocation of 1,000 promoted by our organization. The girls under the chairmanship of a careful but aggressive leader outlined some very attractive courses and succeeded in enrolling about 200 in their classes. The boys have no such creditable report to make.

Church Affiliation and "Go to Church" Sunday was observed as now for several years on the Sunday before Thanksgiving. About 300 students united with the churches, nearly all by affiliation. The Life Work committee will have a splendid opportunity to realize its aims and plans with the coming of Sherwood Eddy for three days early in February. We all feel that our University community has long needed the impress of some such a stirring personality and message as are his and many are deeply longing and praying for deep-lying and far-reaching results. The Social Recreation committee has had ambitious plans for improving the recreational situation, but has been foiled in many of them. The most hopeful sign is the way in which the committee itself in its frequent meetings has manifested an intelligent, a serious, and an enthusiastic attitude toward its problems. There is a large proportion of our students, I am convinced, who are not personally and individually in sympathy with the excessive amount, and the questionable type

of student social life of the day, but hitherto social pressure has seemed too strong to be resisted, either by totally refraining from it, or by a wholesome propaganda for something more wholesome and sensible. If we can direct even a small group in the study of, and an enthusiasm for a constructive program in this field, this process of education is very much worth while and will bear fruit in the near future.

The activities of the pastors in their more strictly denominational areas vary so greatly that it is difficult to summarize them. In Lincoln at present most of the churches are really student churches in this sense: that there is a sufficient number of students resident and non-resident in attendance upon, and active in them, to require the University pastor to assume a fairly close relation to them; and also in the sense that the students now reside more or less in every part of the city so that there is a field of operation for these churches in interesting and caring for students. The Methodists have five such churches; the Presbyterians, three; the Congregationalists, three; the Disciples, three; the Baptists, two or three. There are no less than seventeen such churches among the denominations that support pastors at the University. This situation makes the work of the pastor especially difficult. He does not find a natural grouping that brings together all his members, nor yet all the natural leaders of this membership and affiliated group. Sometimes the church not nearest the University has a more vigorous and successful organization for promoting student work, through which the pastor may be more effective in what he is expected to do. He must, however, be as impartial as possible, dividing his time and energy equitably. Thus a pastor with five, six, or more hundreds of students under his charge, if he meets at all adequately the expectations of the local pastors in pointing students to their churches, may easily degenerate into a mere go-between, a salaried hustler for others, and the time and strength he has left to promote constructive plans of his own are small indeed. It is perfectly natural that local pastors should stress the value of their pulpit ministrations, but the University pastor knows that, as a matter of psychology and of practical experience in dealing with students, it is the more rough and ready personal

contact in the discussion of vital questions, or the quiet talk on life problems that gets to the quick of the average University student. One hour in a give and take discussion in a Bible class or the young people's society, in which the student himself takes part, may have a more potent effect in setting him right or in confirming his positive convictions upon some highly important matter than many sermons, literary and learned, or the most elegantly executed tedeums of high-salaried choirs. These have their valuable place and appeal in a special way to the aesthetic in us all but there must be a sense of proportion. I have an idea that the average church in our University centers errs in its policy in not giving the students an easier opportunity for the free, vigorous expression of their own experiences and ideas, both through the open forum discussion and through activities by means of which they may test their own experiences and develop their powers of leadership. In other words students want, not more done *for* them, but a heartier invitation to do *for* themselves. I am sure the University pastor covets the opportunity to cultivate somewhat from the point of vantage of his more intimate relation to his students, and along the lines of an acceptable and constructive type of Education in Religion, the group which is entrusted to his care, and for which he is in a very real way held responsible. He cannot allow himself to become a mere church visitor. One way out of this situation is a vigorous united campus work.

Among us, one pastor with a group of 1,200 students does not teach a Sunday Bible class but has a corps of strong teachers in the churches. He uses the intensive interview at his office with his freshman group, and reserves his Sundays for visitation work at the churches or for platform and pulpit ministration out among the churches of the state. One pastor teaches a student class of boys and girls at one of his churches before the church hour and at the other after the hour of service, thus coming into close touch each Sunday with almost every member of his group who attends a Bible study class. One pastor has a Sunday preaching charge out of the city every Sunday but hopes soon to have his work on such a basis as to render this unnecessary. Still another has full charge of the only strictly University

church we have at present. The remaining two pastors teach men's Bible classes in the central churches and attend the regular morning services of those churches to greet the occasional new student who may drop in and to move among the regular attendants. One of these (pastors) utilizes the Sunday evenings in visiting in turn the three young peoples' societies of his churches, composed largely of students, taking his part in the discussion and being prepared to venture an opinion or make a few remarks if called upon. This also offers an opportunity at times for making or re-enforcing an important announcement of interest to the students, and the moments before and after the meeting are valuable in a social way.

In spite of the fact that the University pastor's relation to the local churches offers some of the difficulties detailed above, there seems to be a distinct tendency in our group at the present time to feel that the largest present results in our work are to be obtained by an extension and an intensification of our plans in this direction; i. e., the perfecting of an organization that will attempt to care for the needs of students, intellectual, social and spiritual, more largely through their smaller and more cohesive church groups, leaving the strictly campus religious work to those organizations which have traditionally handled them, the Y. M. C. A. and the Y. W. C. A. It may be that we are veering in this direction because it seems to be the path of least resistance, but it would certainly relieve the pastor of a great deal of campus committee work which seems at times so poorly repaid. If our work takes this trend, however, it will require of the local churches a more careful study of the real needs of the student membership, and in some cases a wide adaptation of their practice and their budget.

This plan, furthermore, would give the pastors more time and thought to devote to the study and promotion of plans for a Co-operative School of Religion, upon which we seem to be unanimously agreed, and the first steps toward which have already been taken. So far as we have gone, we have been highly encouraged by the attitude of the University authorities on the one hand, and of the church representatives on the other. We do not wish merely to imitate any of those experiments that are

now in operation, but we do wish at every step to learn by the experience of others. We prefer to build well, even though we seem to build slowly.

The most hopeful feature of our work at Nebraska appears to be the splendid spirit of co-operation among the pastors and within the religious forces taken as a whole. So far as we can see no one of us in a mood to take a single step, however minor, alone. All seem to feel that we must present a solid, single front to every problem. We have as yet little to boast of in the way of results comparable to our tasks and our opportunities, but we are all sure that the first and greatest pre-requisite to large success has been gained; viz., harmony within the forces and a fine sense of Christian brotherhood and unity.

AN ADEQUATE MINISTRY FOR THE FUTURE—HOW AND WHERE IT MAY BE SECURED?

EVANS ALVAH WORTHLEY

The subject for our consideration this hour deals with whether it is possible to develop in our universities a ministry adequate for present and future needs. What is an adequate ministry? How may it be secured?

I regret that this paper cannot be presented as a Commission report. I did, indeed, submit a brief outline to the other members of the Commission but we were unable to have a meeting. This report, therefore, can hardly be credited with the dignity of collective thinking.

We intended to present a section upon the ministry as it is today—how it is recruited and trained. We thought that before we said much about developing an adequate ministry for tomorrow we ought to state the facts about the ministry that presumably is inadequate today.

If we were doubtful about emphasizing the exact number in the ministry today, we were even more reluctant to deal at length with how the present ministry has been recruited and trained. We recognized that it would be very interesting to learn just how many had received a grammar school education at least, and how many had gone to High School, College and Seminary. We thought that to deal with that aspect of the